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The Greater Mистерies and The Lesser Mистерies. Chapters VIII. (The Fraternities of Crafts) and IX. (The Parish Fraternities) are digressions from the political narrative but throw valuable light on the social and religious aspects of London gild life. The account given in chapter X. of The Rule of the Mистерies, 1376-1384, brings out most admirably the part played by the crafts of London during the strenuous years that saw the end of Edward III.'s long reign and the beginnings of the rule of the boy king Richard II. This period and the early fourteenth century saw the climax of gild power and prosperity; in 1422 there appear to have been no less than one hundred and eleven crafts in actual existence. Failure to secure incorporation, competition of trade, expense of maintenance and other minor causes combined, however, to rapidly lessen the number of crafts. Amalgamation became frequent and by 1531 there were only about sixty recognized crafts and of these not more than thirty were incorporated. Of these the twelve most important were known as the "Twelve Great Livery Companies" and were supposed to have special rights and privileges, especially in the matter of civic offices. Space will not permit of any detailed account of the later chapters of Mr. Unwin's book; it must suffice to say that he carries us along rapidly through the age of industrial expansion under the Tudors and the monopolies of the Stuarts to the transition from the gild to the trade-union. The work closes with a brief account of the interesting present-day survivals of the London gilds, especial attention being bestowed on the gilds of transport. In an appendix is given a list of the chief parish gilds, an extract from the Brewers' Records of 1422 giving the one hundred and eleven companies then existent, and a list of the forty-seven companies keeping the watch in 1518 from the London Letter Book. A second appendix contains an excellent list of special sources for the history of the existing London companies. This is a useful special bibliography but we should have been glad of a more general one as well. However, a very satisfactory general bibliography of the gilds and companies of London will be found in Gross's *Bibliography of British Municipal History*.

On the whole Mr. Unwin is to be congratulated for having produced such a valuable and readable account of London civic and commercial life.

N. M. TRENHOLME.

*Innocent III.: Le Concile de Latran et la Réforme de l'Église, avec une Bibliographie et une Table Générale des six Volumes. Par ACHILLE LUCHAIRE, Membre de l'Institut. (Paris: Hachette et Cie. 1908. Pp. x, 291.)*

THE five preceding volumes of this series dealt with the political work of Innocent III.; this sixth and last volume devotes itself to the epilogue of that great pope's political activity—the Lateran Council,

and to his ecclesiastical polity. The book is a fitting close to the series, a circumstance which strikes one with peculiar force because M. Luchaire died not long after its appearance. Indeed the volume at hand is the most valuable of the series, if not for its discussion of the Lateran Council and the reform of the Church, or its "*addenda et corrigenda*", at least for its index to the series, its bibliography of Innocent III., and the author's justification of the method he has pursued in his work.

The body of the volume (pp. 1-190) is devoted to the Lateran Council and Innocent's government of the Church. There are no chapter-headings, merely breaks in the text indicating change of topic. The chief merit of the volume, as of its predecessors, is the excellence and clearness of the narrative. Occasionally the author enters into some critical discussion (p. 11, note 1, and pp. 37-42) which shows that he was perfectly capable of extensive critical production; but it is only occasionally. The account of the ecclesiastical polity of Innocent is valuable because it assembles instances of the pontiff's action in governing the Church. The protection of the Church against her opponents, nobles, cities, or patrons (p. 98 ff.), the suppression of the immorality of the clergy (p. 101 ff.), the prevention of the exploitation of the Church (p. 108 ff.), the enforcement of the payment of tithes (p. 109 ff.), the arbitration of quarrels between or within chapters (p. 115 ff.) or between chapters and bishops (p. 122 ff.), the relations between the popes and the bishops, and the success of the former in ruling the latter (p. 128 ff.), the manipulation of "apostolical protection" (p. 167 ff.), the promotion of papal favorites (p. 170 ff.)—all these interesting topics and many others are discussed and illustrated by actual instances. One is convinced that the author succeeded admirably in accomplishing what, according to his preface (p. x), he proposed to do; to give a clear idea of the activities of a great medieval pope.

The bibliography is on the whole excellent. Excepting a general section, it is arranged topically, according to the volumes and chapters of the series. A few of the titles are followed by a critical note; it is a pity that there are so few. Hurter is quite properly given as the principal scientific biographer of Innocent III.; but the person who consults this bibliography could well be advised of the excellence of the work of such scholars as Hampe or Ficker, and assuredly ought to be warned against such a biography as Pirie-Gordon's. The index is good; it would be more serviceable if, besides proper names, it gave subjects.

Without doubt one of the most interesting features of this volume is M. Luchaire's justification of his work on Innocent III. Answering the objections against his work, he says that he wrote, not for scholars, but for the history-loving public, and for that reason suppressed every evidence of erudition. But that does not make the work unscholarly: "Il n'est pas une ligne de ces livres qui ne soit fondée sur un texte, et

pas un chapitre où l'on n'ait mis à profit les résultats acquis par la science et la critique contemporaines" (p. vii). The method adopted by Hurter, says M. Luchaire, will always produce the same results; "c'est-à-dire à faire un livre qui se consulte, mais ne se lit pas. Or je tenais, avant tout, à être lu. Il s'agissait, pour moi, non d'être utile à quelques douzaines d'érudits, mais de donner au public soucieux du passé, dans un ouvrage de format commode et d'exposition courante, la claire intelligence de ce que fut, au moyen âge, l'action d'un grand pape. Je n'ai jamais eu d'autre objectif, et celui-ci suffit à mon ambition" (p. ix). The ambition was realized.

EDWARD B. KREHBIEL.

*The Black Death of 1348 and 1349.* By FRANCIS AIDAN GASQUET, D.D., Abbot President of the English Benedictines. Second Edition. (London: George Bell and Sons. 1908. Pp. xxv, 272.)

THIS interesting monograph is practically a reprint of the author's *Great Pestilence* of 1348-1349, published in 1893. The title has been popularized; for the term "Black Death", as applied to the pestilence in England, is no older than the nineteenth century; but the text shows no important changes. Since the publication of the original work, the cause of the transmission of bubonic plagues has been discovered, through observations in the plague-stricken districts of India, to be the rat-flea. In his preface to the second edition, the author accepts this discovery for the plague of 1348-1349.

No one except the horror-stricken contemporaries has ever described the symptoms of this dread disease and its awful fatality more graphically than our author. It would seem, however, that he is sometimes too prone to accept the exaggerated statements of terrified contemporaries at their face value: for example, that 100,000 perished in each of the cities Siena, Florence and Venice; but in his account of the plague in England he usually proceeds with greater caution. He has certainly made diligent use of contemporary documents: such as the institutions to vacant benefices, in the episcopal registers; the preferments to livings controlled by the crown, recorded in the patent rolls; and, to a less extent, the *inquisitiones post mortem* and the court rolls. His conclusions as regards the mortality of the clergy seem sound. Fully half may have perished, but it does not therefore follow, as he assumes, that half of the laity perished. For more than any other class the clergy, in visiting the sick and administering the last sacrament, came in contact with the plague-stricken, and were therefore more liable to infection.

The last chapter, devoted to the consequences of the mortality, is the least satisfactory of all. This is particularly true of the discussion of the economic consequences, which contains practically nothing